1: Nimuendaju E-5 (1929-1936) 1946 SO8 Timbira SO8

725 Äußerste an, ihn fortzubringen, weil es für eine besondere Schmach gehalten wird, lebend oder tot in die Hände der Feinde zu gerathen."[202]

After every shot the Rąmkŏ'kamekra are accustomed to give their buttocks a resounding smack with the palms of their hands and to utter piercing, quavering cries while slapping their lips in rapid succession. The "glowing embers" at the tip of the incendiary arrow generally consist of a kerneled maize cob; in its flight the resistance of the air produces a blaze.

726 In fighting Neobrazilians the Timbira attacked either single individuals or an
177 estate, immediately withdrawing after the first clash. Nevertheless, panic preceded them, as witnessed by Ribeiro:[203]

"... pois temos observado em repetidas occasiões que á primeira voz que se ouve no sertão como dizendo:—'Ahi vem gentios, são meritos, ja invadiram tal fazenda, mataram tantas pessoas, não ha quem possa resistir-lhe'—não se averigua mais nada, transmitten os habitantes seu terror uns aos outros, largam os fazendeiros suas fazendas sem saber a quem, e por toda parte fogem como carneiros sem saber do que.

(... for we have repeatedly observed that with the first cry uttered in the sertão that "Indians are coming, there are so many, they have already attacked such and such a fazenda and killed so many persons, no one can resist them," people do not investigate further, but one settler imparts his alarm to the next, the fazendeiros surrendering their fazendas without knowing to whom and fleeing like sheep without knowing from what.)

725 Against the bandeiras the Indians sought refuge in the steep mesas scattered
177 throughout Timbira territory. That it was sometimes inadvisable to pursue them is proved by the destruction of Manoel José de Assumpção's bandeira at the Serra da Desordem by the Pụkóbye in 1814. The Timbira also applied to warfare their hunting technique of the surround with firing of the grass, as demonstrated by the case of Manoel Lopes' bandeira, which was almost destroyed by a fire in a dry bamboo thicket.[204]

727 The Rąmkŏ'kamekra took no prisoners, but indiscriminately knocked down opponents with their clubs. They neither mutilated corpses nor took home any part of the body as a trophy. According to Ribeiro, however, the Pụkóbye in 1814 captured a girl alive at the destruction of Porto da Chapada (=Grajahú);[205] and in 1808 the Čą'kamekra are reported to have taken along the ears of a boy killed near Principe Regente.

266 The Čą'kamekra have been accused of anthropophagy but probably only to facilitate application to them of the special laws against cannibals decreed by the Portuguese government. Ribeiro explains the origin of the report:

The Čą'kamekra had forced a bandeira of two hundred men to retreat and had killed the leader, Eugenio Antonio, whom his followers buried on the spot. Another bandeira of two hundred men headed by Manuel Lopes attempted to avenge the defeat in the following year, but with no more success. When they got to Antonio's grave, the bones were found to have been disinterred, scattered, and charred "as though the attached flesh had been roasted and even with traces of gnawing."

But Ribeiro himself states that this does not prove Čą'kamekra cannibalism.[206]

701 *Organization.*—The raids of the Rąmkŏ'kamekra were executed either by all warriors on the councilors' decision or by single individuals on their own responsibility. Youths figured as "warriors" (pep) from the close of their initiation to the close of the next younger age-class's initiation, that is, for about ten years. The age-class leaders directly headed the warriors, but the real command was vested in

[202] Pohl, Reise, 2:206.
[203] Memoria, § 74.
[204] Ribeiro, Memoria, § 79.
[205] *Ibid.*, § 38.
[206] *Ibid.*, § 37.